

Foochow Messenger.

October 1913.

Annual Report Number

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American Board Mission—Foochow, China.



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Editorials.

At the annual meeting of the mission the following calls were made for needed workers. The conditions that exist today in China make clear beyond any words the immediate urgency of this call.

1. For a Tutor to teach for three years in Foochow College.
2. For a medical man for the Union Medical School.
3. For a physician for general work.
4. For a nurse for the Foochow Hospital.
5. For a Business Agent for the mission.
6. For another ordained man for Ing-hok.
7. For two ordained men for Shao-wu.
8. For two lady workers for the Girls' College.
9. For a five year lady tutor for the Girls' College in place of Miss Clara Dornblaser.
10. For a lady worker at once for Ing-hok.
11. For three ladies and a physician for women's work in Shao-wu.

These are needed this very year to meet the present emergency.

Such statements as the following from the Springfield Republican are the more disappointing because of its general broad outlook on the world. Of the Russian exclusion of the Jews we read;—"With respect to inferior races it is a very good policy on the whole; with respect to the Jews it is a savage and inhuman policy precisely because the Jews are not an inferior."

But when you attempt to apply your "very good policy" to any race, even the human race, you will of course find that

aside from our narrow provincialisms, our ignorance and race pride there are no inferior races. That term goes back to the dark days of history when each nation shut in within its own little sphere despised the "barbarian" whom they did not know. Do we not need to recall that in those days not so very long ago to the Italians, the Greeks and the Anglo-Saxon alike were only fit for slaves in the Roman market; that to the Jew it was defilement to eat with Roman, Greek or Egyptian. All history is writ large with the bitterness and disaster from race pride and animosities

That is one thing no missionary can allow even by implication that his people are of an inferior race. And who can dispute them. The following from the N. Y. Outlook is both wise and Christian. "From St Petersburg to Sacramento the truth must be driven home that there is a New East to be dealt with on a basis of equality."

At the Annual Meeting of the mission in July the **A New Start** needs of the great Diong-loh field were given special **at Diong-loh** consideration and in order to meet the need there,

Rev. and Mrs. Fred P. Beach were given to the charge of the Evangelistic and Educational Work and Dr. and Mrs. Charles L. Gillette were assigned to the Medical Work to be developed.

These appointments in addition to Miss Elizabeth S. Perkins and Miss Gertrude H. Blanchard who have been carrying the burden of the work there marks the beginning of the up-building of this important station.

For the building of the station at Diong-loh city **What is there** there is at present the Abbie Child Memorial Girl's **at Diong-loh** School. A new ladies' residence just approaching completion and a new station Church nearly ready for occupancy. Also a Woman's Boarding Class.

From Miss Perkins' report we take the following statistics of the
Womans' Work:—

10 Bible Women.

10 Women's Station Classes; Teachers 10, Pupils 119.

21 Day Schools; Teachers, male 17, female 7, Pupils, boys
425, girls 154, Total 579.

1 Women's Boarding Station Class; teachers 4, pupils 21.

1 Boarding department for Boys' Primary School, pupils 14.

Total native workers.....49

Total number under instruction.....719

Native contributions to these schools..... \$357.90

Native contributions to Womans' Missionary Society \$72.00

In addition to the above Mr. Hodous reports:—

2 ordained pastors, 17 unordained preachers.

26 chapels and 19 organized churches.

477 Church Members, with average Sunday attendance 566.

18 Sunday Schools, membership 494.

Native contributions to these churches \$530.75.

That the religious world was deeply moved by
Have you Prayed the Call of the Republic of China for a Day of
for China today? Prayer in her behalf is very apparent. Do we
realize how God in the succeeding weeks has
heard and answered those prayers in spite of rebellion and
dissension?

In these weeks of seething change and uncertainty we call
upon all who believe in prayer to remember this nation and her
rulers and the native Christian Church daily in your public and
private prayers. We would lay upon the heart of every pastor
to lead your congregation Sunday by Sunday in this intercession
for China.

The work of the Mission, 1912. In the following pages will be found the review of the work of the Mission during the year 1912. Every phase of Mission work has been affected by the revolution. Not only by the necessary upsetting of the work during the military upheaval, but the suddenly opened doors of opportunity and even more the rapidly changing thought and standards of this people whom we had thought incapable of walking in other than "trodden paths." The political revolution is bringing in its train a complete intellectual, social, industrial and religious revolution, with all their attendant opportunities and dangers.

The desire for western civilization has become a passion with the young Chinese of today, a passion which is at once ludicrous as displayed in the incongruous combinations of foreign and native dress commonly seen on the streets, and freighted with opportunity to the foreign worker who can direct it wisely and use it to lead up to a sense of the need of Jesus Christ.

The day has come at last when the non-Christian Chinese realize the unseen power of influence which has been silently emanating from the work of Christian missions in the last four decades and recognize in it one of the mighty factors of their own Revolution. This has suddenly brought the Church into a new position of esteem in the eyes of the people, and has made Christianity in an astonishing degree popular. So true is this that the loyal adherents of the ancient religions of China are awakening to their danger, and are making vigorous attempts to revive the original spirit of their doctrines, and to offset Christianity by the establishment of schools that include English, Japanese and mathematics in their curricula. But the danger is not alone theirs. In a twofold sense it is our own as well, first lest there be large numbers without sincerity of heart, and secondly, lest we be over-

whelmed with opportunities greater than we have strength and workers sufficient to meet.

It is impossible to conceive from without what wise, constant direction and guidance are needed, and how desperately needed, to prevent our students from making shipwreck of their lives on the rocks of their new liberty and independence. The line between liberty and license is seldom visible to the young man or woman taking the first eager step out of bondage of any kind; and the danger is peculiarly great in the case of the young women of a land which has always regarded them as inferior beings with few rights, and so little freedom that their native city is a world of mysterious allurements. With the sudden realization that new China recognizes women as the equals of men, with the right to an education, a voice in their own affairs, and the privilege of greater freedom of movement, has come a wild, often unrestrained determination to drink liberty to the dregs. The same spirit shows itself in the disregard of authority growing up in all schools, and even in the new government itself, and in the movements towards independence in the Church.

But these tendencies, while fraught with grave danger, at the same time are the most hopeful signs of the times. The mind open to change, eager for new ideas and standards, ready to undertake responsibilities, and beginning to realize at last the possibility that Christianity has something worthy to offer, surely is a fertile soil,—so fertile that the seed sown yesterday is ready for the sickle today. In this sense it is true as never before in the history of the Kingdom, that "the harvest truly is great, but the laborers are few."

The crisis is upon us. If the home church can offer a sufficient quota of laborers within *this decade*, there seems little doubt that China will soon be evangelized; but delay or an insufficient force now will be fatal.

The immediate effect of the Revolution especially upon the country stations of the Foochow mission was somewhat detrimental because of the long period of time when it was impossible for the missionaries to remain in their respective fields, and of the consequent closing up of much of their work.

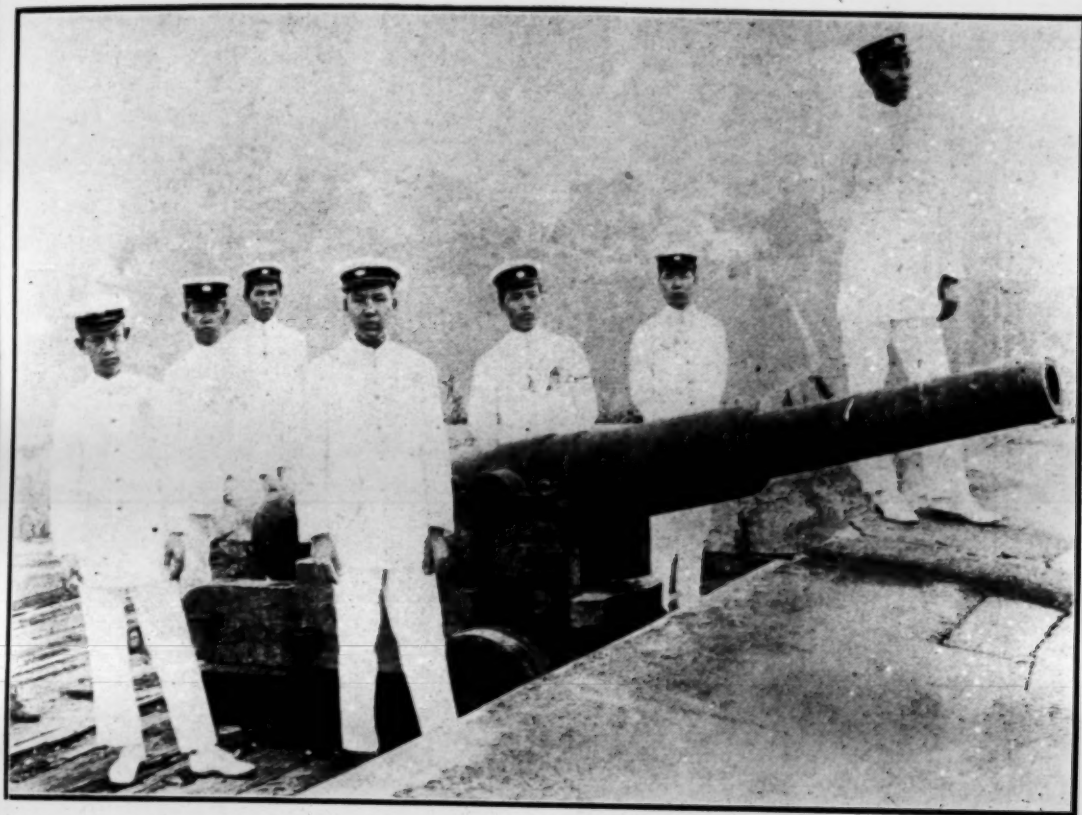
SECESSION IN SOUTH CHINA.

The differences between the north and the south have been slowly accumulating and the threatened rupture came in July when the southern provinces renounced their allegiance to the Republic and set up for themselves. It has set back the advancing prosperity of the country, it has cost the country millions in money and thousands of lives. It has cost some good men like Sun Yat Sen the confidence and respect of their people.

From the start there was a noticeable lack of enthusiasm on the part of the people, there was a lack of funds and of any preparation. The consequence of course was the early collapse of the movement.

The differences were between politics, parties, petty personal ambitions and silly fears, in which the people at large took little interest. After three weeks of so called independence Foochow early in August returned to her allegiance to President Yuan Shih Kai and the Central Government.

If as now seems likely the whole affair shall lead to greater efficiency and respect for the Central Government of the Republic it may indeed prove to have been worth all it has cost. A struggle was inevitable. A vindication of the power in the Republic was necessary. Now that it has come and the strong hand of the President and his modern army has been felt we may look forward to greater efficiency and firmness which is the pressing need of the colossal Republic.



DEFENDERS OF THE REPUBLIC. CHINA'S MODERN SOLDIERY.

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We want to repeat here with emphasis the following statements from a recent Outlook.

"Looked at close at hand and seen in detail day by day the East seems full of disorder and swept by conflicting currents; but these disturbances are incidental to the awakening of its dormant energies. They are NOT the *signs of approaching anarchy* BUT of REORGANIZATION and of liberation of unused powers. There are powerful general tendencies behind the disorder and there is also a spiritual force which has immense potentiality and in the East of today it is the potential which is the dominant factor."

How true this is has been abundantly verified by the events of the months since it was written.

WHAT THE MISSIONARY DOES?

For some time the editors have had in mind an article trying to correct a certain misapprehension concerning the present work of an Evangelistic Missionary in China. In spite of the increased knowledge of Mission Work, there still lurks in many minds the picture of the Evangelistic Missionary as a solemn individual standing beneath a palm-tree preaching to a group of half clothed heathen.

That the Missionary in charge of a large field today is a religious, social, educational organizer and executive cooperating with a well organized and growing Native Church well manned by a strong native ministry and laity is a fact that ought to be understood.

While we were contemplating such an article there came to hand the following report from the pen of our beloved senior missionary Dr. J. E. Walker. It ought also to be said that this was also his fortieth annual report of work in China.

My work for the past year might be compared to a dish of Chinese *Chop Sui*, or "Minced Pieces" richer than hash, and more varied than pie.

Last year's report extended to the end of the Chinese year, Feb. 17 1912, which date found me at Foochow, far away from my own special work, theoretically with little to do, but in fact a little, and some times more than a little, of every thing to do.

I had one task which had been regularly assigned to me a year or more before and not yet completed, to help in translating and revising hymns for the Union Hymn Book of the three Foochow Missions; and to this I devoted my *spare time*. But there were Comity Committee Meetings and Mission Meetings, and Hymn book committee meetings, and Tune committee meetings, and two sets of Revival Meetings, and an Annual meeting with the Chinese workers, in the course of which came a reception given to General Sun and the Revolutionary government of Foochow, and the dedication of the new Hartwell Memorial Church, and the graduating exercises of the Theological Seminary, with a wedding just before the beginning of the series. There were also Shao-wu Station meetings, Shao-wu visitors, and correspondence with Shao-wu Chinese workers.

I preached at the morning service in the City on six Sundays, in the sickness of the chinese preacher and five Sundays at other places, also taught singing in the Union Seminary twice a week for about 10 weeks; also doctored various organs, and type-writers that were giving trouble, composed two songs in Chinese (a) for a Chinese wedding and (b) a greeting to Miss Walker who though born in Foochow had not been there on her birthday since her childhood; also a Chinese song for the graduating class of Foochow College, and another for the grating class of the Girls' College, also a free translation of Solomon Levi, giving him a Chinese name and surname; also a good long pull with a dear dentist.

Between the 18th of Feb. and the 17th of June I translated about sixteen hymns, and did some revising.

On the 25th of July at Kuliang mountain the hymn committee again began to meet for the revision of about four hundred hymns, new and old. There were many defects to be remedied in rhyme, rythm and idom. We devoted about three hours a day six days a week, with afternoons taken up by tune committee meetings, conferences of evangelical workers, Keswick convention week, conferences with the Methodist friends in regard to the boundaries of their work and ours in the up river field, &c., &c. I also translated "Break Thou the Bread of Life" for a S. S. Con. But the hymn work got ahead so slowly that on Sept. 4th we began to devote five and six hours a day to the hymns, and finished the first revision Sept. 21. Then on Sept. 26 at Ponasang we began a more rapid re-revision, working three hours a day, and finished Oct. 7. Then my daughter and I gladly packed up and started for Shaowu.

Rev. J. H. Worley, Ph. D., our very efficient co-worker on the hymns, and Mrs. Worley were fellow travelers for the first part of the way. We turned aside and spared a few days for visiting their field, in the Ku-cheng District, and while there we visited the scene of the Hua-sang Massacre.

Soon after arriving at Shaowu, we went four days' journey to Kien-ning Fu for a few days of Bible study meetings in union with the Methodists at Yen-ping Fu and the Anglicans in the Kien-ning region. These were spiritual, earnest, harmonious and helpful. It also gave us a fine opportunity to become better acquainted with the Anglican missionaries, and their very extensive and rapidly expanding work.

Returning from there we next had our annual meeting with our Shaowu fellow workers. Most of them had been pre-

sent at the Bible Study meetings, the uplift of which was plainly manifest.

These concluded, Mr. Kellogg and I went a day's journey N. W. to our Kuang-tseh out-station where we had some very interesting revival meetings,—revival meetings not so much for the unconverted as for the quickening of the converts.

Since then the time has been devoted to picking up dropped strands, helping disentangle snarls that had gathered during our absence, preaching here and there, and a little teaching. And so at last it is Dec. 31, 9:30 P. M. the close of a varied, and interesting year, with much cause for gratitude to The Father, Son and Holy Spirit.

A SUMMER ON KULIANG.

Daisy D. M. Brown.

You should have seen us when we came! We didn't arrive on a pullman train with a steamer trunk and a suitcase. We are much more select and aristocratic in China! Each one comes in her own private sedan—carried on the shoulders of three men, or four as the case may be. The baggage consists of boxes and baskets of various shapes and sizes which are hung from either end of bamboo poles and swung across the shoulders of numerous coolies—both men and women. After the long, slow climb up more than 3000 steps we are glad when finally our chairs are lowered before the door of our own cottage and we can unpack and be at home. We have arrived! And now let's see where we are!

From our porch we look down a deep gorge with a little mountain stream at the bottom, and out upon the broad fertile plain with villages dotting it here and there. Beyond the plain the mountains rise again range beyond range.

From the hill back of the cottage is seen the church almost directly opposite us, and the other houses scattered here and there over the mountains. The houses with their huge typhoon walls, look like strange excrescent formations or forts. There are few trees to hide the corners and take away the look of bareness that at first impresses the new comer. As you look across the valleys to the numerous hills and note the distances, both "horizontal and perpendicular," between the houses you realize the truth of what one missionary said—"Kuliang is such a big subject—there are so many *ups* and *downs* to it." When you take your first few walks around the mountain you are even more deeply impressed with the truth of those words for when you aren't going up you are generally going *down*. However after a few weeks you acquire such ease and grace (?) in ascending and descending steps that it is hardly to be considered whether you take the path *over* the hill or around it and the matter of a few hundred steps one way or the other is not to be thought of.

Tennis and swimming are the main out-of-door sports. Splendid public courts are provided for the lovers of tennis, besides many private courts owned by smaller groups. Nestled on the side of one of the hills, in a retired spot, and overlooking one of the most beautiful valleys you can imagine, is a good cement swimming pool where those who delight in aquatic sports find their opportunity for pleasure. Concerts, afternoon teas and dinners add to the general social enjoyment. Ice cream is bro't to your door three days in the week!

But there are some things of which we brag that are not found at many resorts, one is that here we literally dwell among the clouds while still treading the earth, and another is the typhoon which can only be enjoyed by those who live within the zone of its journeys up and down the coast of Asia.

The clouds are more fully appreciated at a distance. We never tire of watching them play hide and seek "among the other mountains" or of seeing them roll in great white, foamy billows into the valley completely hiding all the distant mountains save a few peaks that stand as though guarding the treasures of the plain. But often "in more friendly mood," they embrace the hills on which we live, and close in about each cottage shutting it entirely away from everything else on earth; and, as tho determined to get acquainted with each member of the household, they blow in thru open windows and doors. Then is the time when clothing, books, and all one's possessions gather to themselves a coat of mildew or mould, and all the residents of Kuliang must chase mildew in the same defiant manner of the "dutch cleanser" girl.

And the typhoon. What shall I say of that? It really doesn't seem to make much difference what you say of it or to it. It comes, and pounds and lashes your house and racks your nerves hour after hour perhaps for one, two or three days, until one wonders if anything is going to be left.

If you take a good stiff blizzard of rain instead of snow and raise the storm to the nth power, let it loose a few volleys at a time in rapid succession you will not be far from a typhoon.

Of course this explains the lack of trees of any size on the hills as well as the low stone cottages with their huge typhoon walls surrounding them on two and almost three sides.

For typhoons are indeed scriptural for having nearly shattered your nerves with perhaps two days of constant pounding and wrenching they give you a little rest only to come back to smite you on the other cheek with equal fury. There are heard tales of real typhoons when people had to wear rubber coats and use rubber blankets and umbrellas when they went to bed at night; of having to sit at the dinner table in rainy day attire and put

the plate in one's lap under the table to keep the food dry; and of young men being blown away when escorting ladies home, leaving the bewildered lady to wonder what had become of her gallant attendant!

But everybody loves Kuliang! Her quietness is restful; her cool air is bracing; her broad visions are inspiring; she carries about her an air of friendliness that makes one feel in cordial mood, so what matters an occasional typhoon or a mist? And perhaps we love her best at eventide as the setting sun sends his last rays to touch her peaks with glory; covering the sky with delicate, softened tints; flooding the valley with brilliant light and then passing beyond the western range of mountains taking with him the day and giving it anew to others across the sea. Gradually the shadows creep down the mountain and into the valley "folding" it away and covering it under the shadow of night and as we turn from the view it is with these words in our minds.

"I have so loved thee, but cannot, cannot hold thee,

Fading like a dream the shadows fold thee.

Good-bye Sweet Day, Good-bye Sweet Day.

ANNUAL REPORT OF THE FOOCHOW MISSION.

Shaowu Station.

—20:—

The Shaowu missionaries were in exile from November to October, although Mr. Kellogg and Dr. Bliss were able to make two visits to the station during that time.

On these occasions *Mr. Kellogg* visited seventeen stations, held three Bible conferences, and straightened out difficulties in the Boys' School. There were forty-five boys at the beginning of the term, but, on account of trouble in discipline while the school was left under the sole charge of Chinese, during Mr. Kellogg's

absence, only twenty-one remained through the year. Yet he feels, on the whole, that although the Chinese teachers could not fully bear the responsibility of the school, and showed some lack of initiative, their effort was praiseworthy, and proves that time will develop them.

Mr. Kellogg has been looking after the erection of the new residence, has been treasurer and financial agent of the station, and has continued his study of the language.

Mrs. Kellogg taught English composition during the time she was in Shaowu, served on committees for day-schools and woman's work, was secretary of the station, visited in Chinese homes and studied the language.

Dr. Bliss reports that aside from the poor records kept, the work of his hospital and dispensary suffered not a great deal from the absence of foreign supervision. He left in charge a former student who had the confidence of the people, and who dealt so successfully with the cases that came to him with severe cuts received at the hands of robbers that he won quite a reputation for the hospital.

From March first to December thirty-first, as nearly as it is possible to get the correct figures, the following are the statistics:—

Dispensary, first visits.....	4000
„ Return „	8000
Total.....	12000
Hospital in-patients.....	120
out-patients.....	1000
Grand Total.....	13120

Dr. Walker's term of exile was anything but a vacation, despite the fact that he had almost none of his regular Shaowu work. It was crowded full of helpfulness to all with whom he

came into contact, and proved again the statement that he is the most versatile member of the Foochow mission. His work ranged from mending stoves and organs for his sister missionaries to supplying pulpits and writing hymns for the new union book, and included teaching music in the Theological seminary, and assisting in two sets of revival meetings, an annual meeting with Chinese workers, the dedication of the Hartwell Memorial Church, and the graduation exercises of the Theological Seminary. His chief occupation was work on the union hymn-book committee.

Miss Walker took advantage of her enforced vacation to go to the educational conference in Shanghai, in May, visiting educational work in Nanking, Ching-kiang and Ning-po. While at Ponasang, she helped with the Foochow day-schools and Bible-women, and tried to carry on her Shaowu work by correspondence. She assisted in a teachers' institute in Foochow and a Bible-woman's conference in Diong-loh. On her way back to Shao-wu in October, she visited ten day-schools and churches; and upon her arrival took up again her regular work, which includes oversight of the women's school, evangelistic visiting in native homes, holding meetings, and Sunday School work.

At the annual meeting of the Shao-wu station, plans were laid for a thorough financial campaign, and it was decided to send one student to the Union Theological school at Nanking.

Diong-loh Station.

The *Diong-loh* work has so long been administered by one or two foreigners, that the Chinese have been trained to bear responsibilities, to a degree that proved of advantage during the time of the Revolution. With the exception of that part which was prevented by the present building projects, none of the work was closed. Diong-loh is near enough to Foochow for the workers

to come to Miss Perkins when she could not go to them; and thus she was enabled, though at longer range, to continue her administration of the work of the Bible-women, the station classes for women out over the field, the Woman's Boarding station class, the boy's day school with its boarding department, and, during the first nine months of the year, all the day schools of Diong-loh and Foochow.

The Abbie B. Child school for girls has been closed this year because of the plan to move the building. Twenty-seven of the girls were sent to Ponasang, their full expenses being met by the fund.

The boarding pupils in the boy's day school in Diong-loh city numbered twelve this year. From these, four will enter Foochow College in 1913. The building used for this purpose is now not available, and others plans must be made for housing the students.

The Women's Boarding Station class, which numbered twenty in the spring term, was held in Diong-loh city, in a Chinese building belonging to the Mission. Mrs. Dang and Mrs. Uong were the teachers. Mrs. Ung Cu-mi continued as matron. All the domestic work of the school was performed by the pupils under the direction of the matron, who is a most valuable worker and has had many interesting experiences during her years as a Christian worker.

The station classes for women over the Diong-loh field have not flourished as luxuriantly as in former years, because of the hindrance made by the Revolution to touring on the part of the missionary in charge. However the work shows steady growth since its day of beginnings. Mrs. Sites, who used to be located at Diong-loh, and had not visited some of these stations, made a tour of them with some other Methodist ladies and Miss Perkins

in November; and her realization of improvement was most encouraging.

One interesting class is held in Kong-cheng. Mrs. Li, the pastor's wife has her women in the chapel, and they meet in the evening as all are hard-working people who have no time by day. When evening comes, and Mrs. Li's three little ones are fast asleep, the neighbors come in and sitting around the table toil over their books for an hour or more, then all join in family prayers before disbanding. The family spirit one finds in this church may be traced to these evening gatherings.

During the year, three special meetings were conducted. In June a week of meetings with Bible women and teachers of station classes was held at the Women's class building. In September there was a union conference with the Methodist and Anglican Bible women at Foochow. And in January, there was held at Diong-loh a conference with the women who teach day-schools.

The building operations looking toward a centralized plant that will make Diong-loh a strong strategic point in the work of the Mission, began with the removal of the women's building from the new church site to its present location. In November, the contractor broke ground for the long hoped for residence, and the work is progressing well. The house with room for three ladies is situated on a hillside within the walled city, overlooking the town. It is behind the new church, which is on the main street and in a very central location. The plan is to move the Abbie B. Child School from the hill outside the city and rebuild it in this same lot. The site is an ideal one. The foundation for the church is now under way.

Miss Blanchard has completed the prescribed course of language study and is able to give full time now to the work. She is teaching in several day-schools and the woman's school, doing some touring, and studying of the field, helping with various con-

ferences and teaching the primary class in Sunday School. By means of little social gatherings of girls several afternoons of each week, she is getting into touch with her neighbors.

Ing-hok Station

Ing-hok too felt the long absence of the missionary; but in the case of the medical work this was due both to the Revolution and to Dr. Whitney's furlough. With the exception of a short time in the latter part of 1910 and the first part of 1911, when Mr. Christian put into use there his practical knowledge gained from experience as an army nurse, the city was without a foreign medical man.

Dr. Whitney returned to Foochow in November 1911, four days before the battle; but could not get to *Ing-hok* until the following March. During the time of delay at Ponasang, Mrs. Whitney looked after a number of the sailors who guarded the compound, and Dr. Whitney delivered lectures at the Union Medical school. While at *Ing-hok*, later on, both taught English in the Boy's School, and Dr. Whitney reopened his medical work.

As soon as the people learned of the presence of a physician, they began flocking to his dispensary in greater numbers than ever before, without the need of advertising. They had been without medical aid so long that they hailed this as a longed for opportunity, and came from distances as great as forty miles. The single dispensary room is quite inadequate, and the need for a hospital is keener than ever.

During the seven months of actual work in *Ing-hok*, Dr. Whitney has had:—

- 705 new cases of men and boys.
- 250 new cases of women and girls.
- 1220 returned cases of men and boys.
- 300 returned cases of women and girls.
- 1180 minor surgical treatments.

This is an increase of about thirty percent over any previous year.

Miss Chittenden exiled at Foochow through the first quarter of the year, shared in the Girls' Day School and Sunday School work in the Manchu Quarter. By April the Girls' Boarding School could be opened at Ing-hok, and at the close of the year diplomas were given for the first time, the two graduates being promoted to the Freshman class of the Girls' College. At the Graduating exercises the address of the Magistrate, who is much interested in the education of girls, was significant of these new times, and a stimulus to parents as well as pupils to persist in finishing the Preparatory course.

The nine Bible Women found encouragement everywhere, and their work emphasises the need of such a helper in each church of the station's twelve churches. Thirteen women received into church fellowship make this a record year. The changing public sentiment, fruit from long seedsowing of Christian ideas, is penetrating even the recesses of the Ing-hok mountains and is anew proving the "opening of the prison house to them that are bound," for where heathen women are still kept in almost Hindu seclusion, it brings freedom from the crippling bandages, and freedom to walk through the streets of their home town to the Christian chapel.

A fortnight's tour the end of June was full of encouragement, and the lack of strength for a longer one at China New Year lays stress on the immediate need for a touring missionary.

Miss Elaine Strang arrived in Foochow November tenth and immediately went to Ing-hok where the mission has stationed her. She has been making good progress with the language and has been not a little help to *Miss Chittenden* with whom she lives.

Mr. Smith has had charge of the boy's boarding school and evangelistic work. 'To the twelve churches of Ing-hok there have been added this year 45 by profession of faith making a total membership of 248. The number of pupils in the schools reached the number of 216. The entire Christian community is reported as reaching almost one thousand. But these figures, encouraging as they are, give no adequate conception of the widespread and profound influence that Christianity has in the community. To write an adequate report of the evangelistic work in these days seems utterly impossible. No statistics can measure the powerful currents of thought that are streaming forth from the church through the whole social life of China.'

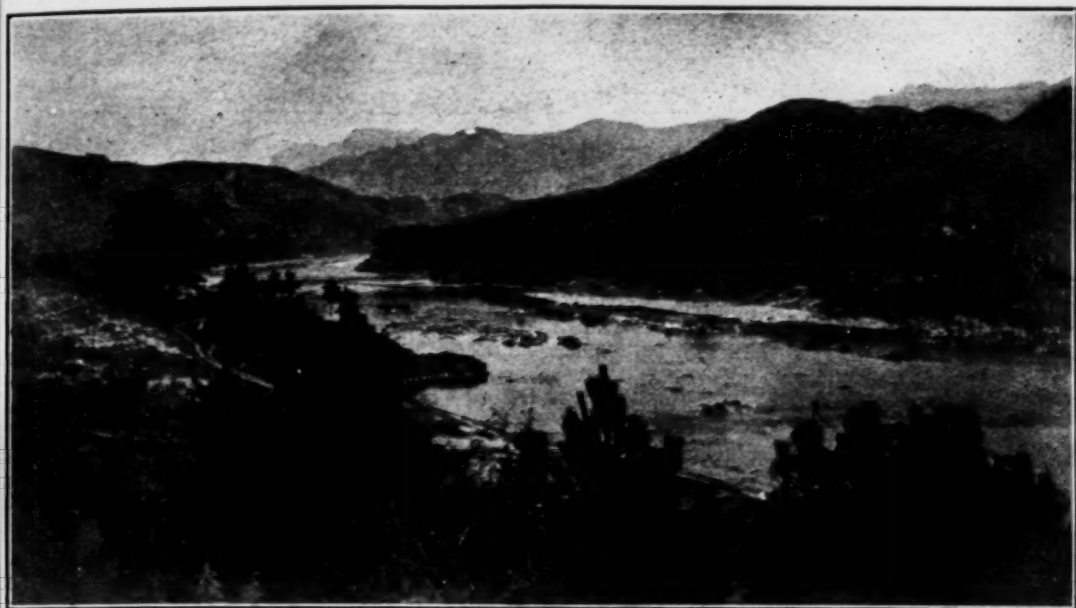
Mr. Smith reports that this, beyond doubt, has been the best year in the history of the Boy's Boarding School. 'The enrollment has shown a steady normal growth, the school work has shown a higher grade of proficiency, and the new commodious building has given the school a tone which it had not known before.'

'At the opening of the year, in February, English was introduced into the upper grade and Dr. and Mrs. Whitney had charge of this department, doing most of the teaching throughout the year. A Mandarin teacher was also selected in connection with the Girls' school.'

This year graduation exercises were held for the first time, and 'diplomas were given to four boys. Two will enter Foochow College, one will go directly to the Union Theological School and one to the Union Normal School. All are looking forward to Christian work as soon as they complete their preparations.'

Foochow City Station

'It is a pleasure to report that the setback received by the *Foochow College* as a result of the firm position of neutrality taken at the time of the Revolution is being more than compensated



THE RIVER AND THE MOUNTAINS FROM THE ING HOK COMPOUND.

for by the higher esteem in which the institution is held by the thinking public of New China', and in the more respectful, obedient attitude of the students who have returned. 'In the heat of excitement and passion it is little wonder that the apparent apathy and indifference were interpreted as opposition to any change in the existing order of things. But as the clouds have rolled away the aims and aspirations of the college have appeared in a clearer light. The band of students who returned after the disbanding of the school may be considered as made up of the cream of those in attendance during 1911, only those were received back who signed a paper stating their regret for the break-up of 1911 and promising a careful regard to their conduct in the future. In consequence, the spirit manifested was a great improvement over that shown during 1911, and as a natural consequence, greater progress was made in their studies.

There have been a few changes in the faculty during the past year. The departure of Mr. and Mrs. Newell on furlough in February left the science department in an unfortunate position. The marriage of Mr. Christian to Miss Meebold added to the faculty one who was willing to stand in the breach. It was no easy task for Mrs. Christian to undertake the teaching of science in the vernacular. It meant hours of hard preparatory work each day, and after this, hard work in the class-room and laboratory, and the college is greatly indebted to Mrs. Christian for steady, painstaking work done during the first term.

Mrs. Christian reports a good year's work in the kindergarten, with an average daily attendance of about thirty children. The pupils are very young, however, and were therefore a difficult group to handle. The work was necessarily of the most elementary kind, but there has been remarkable progress as to cleanliness and good order.

Three meetings were held in connection with the kindergarten on Sundays, a simple preaching service in the morning, and a Sunday School and Junior C. E. in the afternoon. These were well attended, and the children paid excellent attention. 'The girls from day-schools are the Junior C. E. officers, and carry out their parts with care and dignity. They have of late been paying special attention to learning to pray, and are very prompt to take part in the meeting.'

'The departure of Miss Hartwell on furlough left vacant a most important place in the working force of the college. By a readjustment of classes and the addition of Mr. Siek Ding-bing of the class of 1911, her work was satisfactorily provided for. Special mention should be made of Mr. Siek.' It was arranged that he should give half of his time to teaching in the college, and half to work among the Manchus and the grand results have abundantly proved the wisdom of such a plan.

Mention should be made of the valuable work of Mr. Christian in the department of physical training. While continuing the study of the language, Mr. Christian has had the general oversight of the boarding department as well as of the work in gymnastics and military drill. Good supervision along these two lines has resulted in the smoother running of the wheels throughout the institution.' His influence with the boys has been deeply felt.

Miss Wiley's class work in the college this year, consisted of half-hour recitations from eight o'clock to twelve thirty daily. She reports that in her thirteen years of teaching in Foochow College, she has observed a steady progress in the quality of the school-work done, but she feels that it would be far more gratifying if similar progress could be reported in regard to a healthier class of students.

In general, it may be said that the work done by the teaching staff of the college, both foreign and native, has been characterized by faithfulness and thoroughness.

The spiritual life of the school has prospered as well as other phases of the work. 'During 1912, 14 students united with the church on profession of faith, as against 4 in 1911.

In connection with the presidency of the college, *Mr. Pect* has had charge of the press, (which this year has gotten out 1,020,732 pages and 111,288 sheets, tracts, etc.,) and of the work in the Peace St. Church. Here, in spite of the continued illness of the preacher, *Mr. Ling Hok-ngie*, there have been 27 additions to the membership, contributions amounting to \$274.45 and a degree of development along all lines, remarkable considering the lack of pastoral care.

Foochow Girls' College at Ponasang has suffered comparatively little as a result of the troublous times. With the exception of the loss of those students who left to join the Amazons, and the temporary vacation while conditions were unsettled, things have run on much as they used to. The cessation of work however had to continue several weeks longer than in the boys' institution.

Instead of graduating that class, with less than the required amount of work, *Miss Garretson* has delayed their commencement to the following China New Year time, thus enabling them to add to their attainments, and pushing the curriculum of the school up about one year's work. Each class has gone on with the studies of the following year, while continuing to call the grade that of the preceding year.

The greatest problem of the school is the lack of preparation on the part of those who apply for admission. It is always impossible to classify them; and thus far it has been necessary to include in what ought to be of at least college preparatory

rank all the subpreparatory and even primary grades. Undoubtedly the crying need of higher educational work for women, especially if we are looking toward union in any form in the years to come, is a thoroughly graded union curriculum from the primary grade up through all the day schools and boarding and preparatory schools of the Province, that such schools as Ponasang may be able to concentrate their funds and forces on work of the grade intended for the institution.

The difficulties involved in this problem have been felt particularly in the English department, this year. Of all the scores of applicants clamoring for English, not one could be classified in a way that the principal of the school did not feel detrimental to its best interests; and the result is that there were only nine students of English in the institution at the close of 1912.

These nine, however, formed enough different classes to provide a very full schedule of work for *Miss Clara Dormblaser* in connection with her other duties, namely inspection of dormitories and kitchens, superintendence of a flourishing, enthusiastic Junior Endeavor society, and dispensing medicines for the students. This last duty proves anew the fact that the missionary must literally be "Jack of all trades." When there is no physician or nurse, some one who is not must assume the role. And in this case, it has been no small end of Miss Dornblaser's work. It has taken a large burden of nerve-trying responsibility from Miss Garretson, who has so much of the time had the whole care of the school in all its phases resting upon her alone. All the duties of the matron, the dean, the treasurer, the financial agent, the registrar, the secretary and the president are the responsibilities of one faithful woman, the head of the school at Ponasang. In addition to these tasks, Miss Garretson has looked after the woman's work left by Miss Woodhull.

Miss Irene Dornblaser while doing full work in language study, has been able to relieve *Miss Garretson* of the responsibility for the Senior Endeavor society, supervision of eight Bible classes, and the music of the school. *Miss Dornblaser* has had seven organ pupils and taught all the vocal music in three classes.

Miss Bissie Chen, who has been studying in Peking with a view of being better fitted for work in Foochow girls' college, was one of the teaching force this year, and proved a very valuable assistant.

Miss Catherine Ling, one of this year's graduates, a specially good student of English has given part time through the year as a teacher. She will be a very useful worker, if she remains in the school after graduation. *Ponasang* now very deeply feels its need of two new foreign teachers for the science and mathematics departments, and of a good library in the Chinese language.

The two branches of mission work around which the deepest interest has centered this year are the hospital in the City and the new work for Manchus. The continued care of many of those wounded in the battle, the successful results seen in many of those cases and the occupation of the fine NEW HOSPITAL and dispensary building have drawn all eyes to the medical work of the City.

On November ninth, the anniversary of the fight in Foochow, *Dr. and Mrs. Kinnear* began work in the new building. The waiting, praying and working of the last fourteen years has at last borne fruit, and after using all sorts of inconvenient places made out of Chinese houses, they are in the new hospital with its many conveniences and comforts. Although the main building is complete and in use so far as the dispensary suite is concerned, the kitchen is not built, and the sick are not encouraged to be-

come in-patients until it is ready. However it will be built as rapidly as possible, and should be in shape to use in a few months. As quickly as possible the wards will be furnished, and by the time the kitchen is done, the whole plant should be ready for use.

From the first opening of the building, there was an increase in the attendance of patients, and it is evident that the work takes a different standing in the eyes of the Chinese, since it has been able to put itself into such a plant. The first man who came as an in-patient in the new hospital building was Mr. Ling Bing-ciong, our salt commissioner. He would not have come to stay in such a building as those used before, the new one made him not only willing to come, but to pay proper rent for the room that he used after his operation. This man is as pronounced an enemy of opium as was his noted grandfather, the viceroy who had the cargo of that product thrown into the river at Canton, which event led up to the so-called "Opium War" with England, and his activity in organizing the anti-opium league in this province, and in prosecuting its work, brought him to the attention of Peking, where he had been called at the time of the revolution.' As a result of the medical attention given him, the whole family have come under Dr. Kinnear's care more or less.

'Another notable event of the year has been the arrival of Dr. Chas. L. Gillette. Since his arrival in November, he has devoted himself assiduously to the study of the language.

The work done for wounded soldiers has had many interesting results, and their gratitude is touching. One day, one of the Hunan soldiers, who had been in the hospital with a very severe wound in his left arm, reappeared to show his recovery. 'The bullet had entered the arm, near the elbow, tearing the flesh badly and shattering the bones. Day after day, pieces of the bone were picked out, and it discharged so freely that it seemed hopeless to try to save the arm. After seven months of treatment, the sinews

closed, and left him with his arm, but with very little motion either in the hand or in the elbow.' Dr. Kinnear urged him, as he left the hospital, to be faithful in working the joints persistently, in the hope that he would regain the use of them. On the day of his return, he entered waving his arm exultantly, and showing how he could use it almost as well as the other arm. His enthusiasm was most gratifying. There were several cases in which extremities were saved by persistent, patient work, but this was the most brilliant result of all that was done for the wounded soldiers. 'The care of the wounded Tartars led several of them and their relations to unite with the Church. It was no doubt a large factor in making it easy to start the very successful evangelistic work that is now being carried on among them.'

'In 1643 when the great Ching dynasty was yet struggling for the mastery of all China, and the coast provinces were still plotting against the usurping power, the Emperor sent garrisons of his loyal Manchu supporters to the important cities. Thus Manchu soldiers came to Foochow and brought their families and settled down in a climate far more genial than that which they had left. To secure their greater loyalty the Manchus were given a separate quarter of the city and inter-marriage with Chinese was forbidden. The language in these two and a half centuries has scarcely been corrupted by the local dialect. Every man was pressed into service and trained as a soldier, receiving a stipend from the government.

The attempts to establish Christian day-schools in the quarter were fruitless for the people feared that the Tartar general would carry out the threat that he would cut off the stipend of the family if any member of it became a Christian. And yet the most cordial relations existed between the missionaries

and the Manchu officers. Such were the conditions when the revolution occurred.

In November of 1911 the threatened storm burst in Foochow, and on the eleventh day of the month the entire Manchu army of the city laid down its arms on the Chinese parade ground. This act was like the waking of the Manchus from a Rip van Winkle sleep of centuries.

On the thirteenth, the American consul gave *Miss Wiley* permission to enter the city. Men in the service of the Red Cross had gone about looking up the wounded soldiers, but no women had yet gone among the women to comfort them. The men and boys had gone to the parade ground to surrender their arms; and the terrified women had bolted the doors and stood wailing, some because their dead had been brought back to them, others for fear their relatives who had gone to surrender would not escape the ordeal alive, and still others—for they knew not what.

Some of the wounded women were taken to the hospital, the terrified were comforted, and those too frightened to leave the house for food were given something to eat. The scorned foreigners were entreated to stay in every house. Christian kindness had won its way at last and the Gospel had entered the Manchu Quarter!

By private subscription added to the aid given by officials rice was distributed twice a week to the very poor. The amount given out was utterly insufficient to feed the hungry, and the foreigners began to supplement the amount as money could be raised.

General Song gave *Miss Hartwell* the use of a house in the Tartar quarter for three months, and this became the headquarters for the charitable work that went on during that time. But in January it had to be given up and to all appearances the work was left homeless. 'But though this work on the south side

of the quarter was apparently ended, there was growing up on East St. an interest that was equally strong, and more hopeful as to permanency.

One day soon after the revolution, when visiting the homes on East St., Miss Wiley and her companions were invited to the home of a family of more than thirty persons, spread out over two large Chinese houses. The head of this great family was Kain I-tai, more commonly known as Mrs. Button. She was the widow of a Manchu official, and was interested in the Gospel from the first time she heard it. Two Bible women were sent there to teach the women of the family; and Mrs. Button became most enthusiastic in her desire to know more of the Gospel and to teach others the Truth.' At length her zeal found expression in her offering to Miss Wiley, Miss Hartwell and Miss Deahl the use of the two large houses in which the family was living, for the poor. The house adjoining these was also offered by Mr. Ciong, and the three made a very roomy place to take in the poor to learn weaving and spinning. This industrial work has been going on ever since under the supervision of Mr. Ding, and has been one of the best evangelizing agencies.

All the workers have at least half an hour of Bible study each day, and the men and women have separate meetings on Wednesday. The women of the station class follow up those of the women who seem to be especially interested in the Gospel and if it is possible give them help in their Christian life. Mr. Ding has done good work with the men and has personally been to many of the homes and investigated conditions.

At the same time, Mr. Siek was going about holding special Bible classes with the men of the better class, going to a different house each day, and spending his whole Sunday in the work. Mrs. Button's house was soon too crowded to hold the

numbers that came, and Mr. Keng, another Manchu, offered his house for a preaching place.

The work was growing in numbers to such an extent that a large place was needed for the various kinds of woman's work. Just at this crisis, Cieng Do, a former Manchu official, fearing that the Chinese would confiscate his property, offered it for a small rental.

It was a happy day in March when the Boarding Station class resumed work and the day school for Manchu girls was opened, and the large court was fitted up for church services. Mr. Ding continued his industrial work, helping many to earn enough to live upon. Mr. Siek taught his Bible classes daily. The Bible women and the students in the Station class went about in the homes. The charity work was better organized. The Church attendance increased.

In October the pastors' committee found that out of the hundred or more applicants, eighty four were ready to be received into the church. A new church was organized with these persons as the first members.' The church services, Sunday school, Christian endeavor society, mid-week prayer meetings and cottage prayer circles are all in a flourishing condition and this work promises to be one of the largest and most fruitful in the Mission.

In addition to this work, and her duties in Foochow College, Miss Wiley has had charge of the Women's Boarding Station Class in the city and has had supervision of day schools and women's work in the following villages and districts: Au-buo, a very difficult village, filled with ignorance, superstition, and genuine heathenism such as would seem impossible in this day in China; Au-seu, Water Gate, where the schools are of most varied personnnel, ranging from the daughter of the "Head of the Dust-pans", to one who was imprisoned for hiding opium sellers; East Gate, the pleasantest of all the schools to visit, because of the

happy relations between pupils and teachers; West Gate, under the auspices of the native home missionary society, a school with very strong school-spirit; Gek-puoi-haeng, whose school has never recovered from the losses of the revolutionary days; Cieng-muang, another village still bound to the traditions, customs and blindness of the past; and Hartwell Memorial Church. This is an interesting church with a very democratic school, with a remarkable personnel. Two little daughters of a shop keeper took part in the exercises of graduation with the daughters of the Assistant Commissioner of Education of the province, and the Bible woman's little daughter pointed out the characters to the girl who is the secondary wife of the governor's cook!

Miss Deahl reports that she has merely "ca giang (walked with) Miss Wiley." She has been an interested assistant in the Manchu work from the beginning, and has been not a little help to Miss Wiley, although her first attention is now being directed to the study of the language.

Mr. Beach also is still in the language study period, but in addition, this year, he has had charge, as was stated above, of the *Day Schools* of Foochow City and suburbs. These number thirteen, ten of which are connected with churches, and have a total enrollment of 520 pupils. Thirty four boys, this year passed the entrance examination to Foochow College, after a five-year course. The government schools give only four years.

The curriculum includes Bible stories, Matthew, Mark, memorizing hymns and scripture, national classical readers, four processes of Arithmetic, history and geography of China, writing of Chinese character and essays, hygiene, Mandarin, a Chinese classic, and physical drill.

Mr. Beach is studying the problem of the unifying of curricula for day schools and higher primary courses, with a view of making it coincide as far as possible with the government curri-

cula. The schools of his district are feeling the impetus of his findings. He has been especially fitted for this by reason of his being on the Union Normal School Committee. He says, "The future must see the selection of perhaps one half the now existing schools for the extension of the work to include part of the Higher Primary, possibly giving six years in all, with the introduction of English during three of the six years, and the finding and training and paying of teachers able to instruct in English and the higher requirements."

During the year 1912, the *Union Normal School* was projected and consummated with the M. E. Mission. Student help being given, two hundred and twenty students took the entrance examinations. The thirty five standing highest were admitted. The school offers a two years' course, reviewing the subjects taught in the day schools and afterwards giving courses in the methods of teaching the same, together with courses on the history of education, the art of teaching and also practice teaching under personal supervision. Of these students, ten are affiliated with our mission, but none of them will be graduated this year. Students from government schools entering the Normal School take a three year course in order to acquaint them with the fundamentals of Christianity, this being considered necessary if after graduation the student teaches in a mission school.

Other union movements that are before the attention of the missions are the Bible Woman's Training School and the Union Kindergarten Training School. These are still in the future, but Miss Brown and Miss Ledgard who are to be in charge of them respectively, both of them this year's arrivals, are studying their problems very thoroughly, the while they are preparing on the language.

Mr. Hodous has been the representative of the American Board on the faculty of the *Union Theological School*.

The School opened March 20, 1912 with 43 students belonging to the Methodist Mission and 8 students to the American Board. The Church Mission deferred their cooperation in the Union School until the fall term. The faculty appointed by the respective missions consists of Rev. John Martin and Rev. Ding Ing Ong of the C. M. S., Rev. W. A. Main and Rev. Ding Ung Tiu of the M. E. M., and Rev. L. Hodous and Pastor Ling Iu Cu of the American Board. Besides these, there are two classical teachers and a teacher of Mandarin.

The Union Theological School is housed in a building belonging to the Methodist Mission. The students belonging to the C. M. S. remain in their buildings situated about fifteen minutes away. Recitations are held in both buildings. The students who have been enrolled during the year number 61, Methodist 45, C. M. S., 8 and A. B., 8. Of these 53 are in the non-collegiate course and 8 are college graduates. The work of the school has been of high grade; and the young men find ample opportunity for practical work in the churches located in Foochow and vicinity.

The school will need larger quarters in the near future. The board of managers is calling for the sum of \$12,000 for a new plant. Dr. W. W. White has sent out \$2000 for running expenses for the year.

From our point of view this cooperation has increased our efficiency without increasing the cost. It has revealed that views of the great doctrines of Christianity of the three churches are the same. It has manifested to the Chinese the essential unity of the three churches working in this part of the province. While it is still in the experimental stage, we have found that we are gaining much and losing nothing by uniting our theological training.'

Mr. Hodous also has charge of the churches of Foochow City, Ponasang and Diong-loh stations.

East Gate Church enlarged its building this year. The Hartwell Memorial Church was dedicated, early in the year. The audiences are large, and consist of an intelligent class of people. The Upper Bridge Church itself raised \$800 collected \$100 more from non-Christian neighbors, and put up for the church the old hospital building donated by Dr. Kinnear. The plant is now worth about \$2000. The members of the Sang-bo Church contributed land and \$400 and putting these with the gifts of Rev. E. H. Smith and Rev. Dwight Goddard, let the contract for a new church to seat 200 people. Deng-chio will also build, having received a large lot as the gift of a resident, for a church and school. The new Diong-loh church will seat 500. Sung-ha has purchased a site, and has been fortunate enough to be the recipient of another of Dr. Kinnear's Chinese houses.

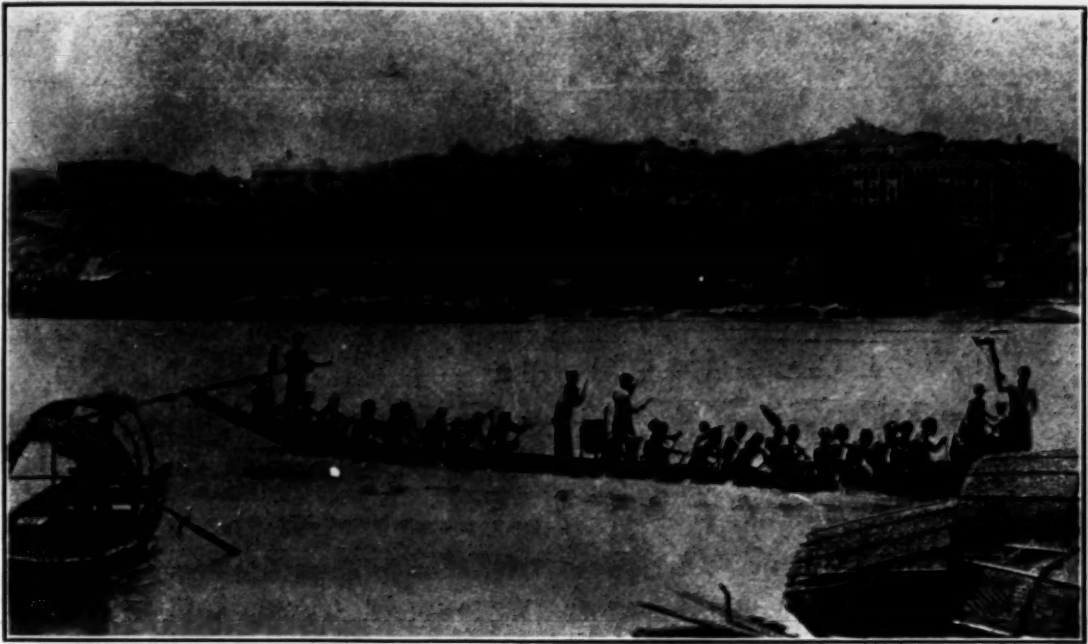
All the churches have had large additions and seem to be prospering spiritually. Nang-iong, a village of 50 inhabitants, has 16 Christians. There were 7 additions this year. Geu-Cio-Dong at Ponasang has had 25 new members, 4 of whom were government school students.

The visit of Pastor Ding Li Mei the evangelist, and other meetings have had a large influence especially on the student class, and have deepened the spiritual life in a number of the schools of the mission.

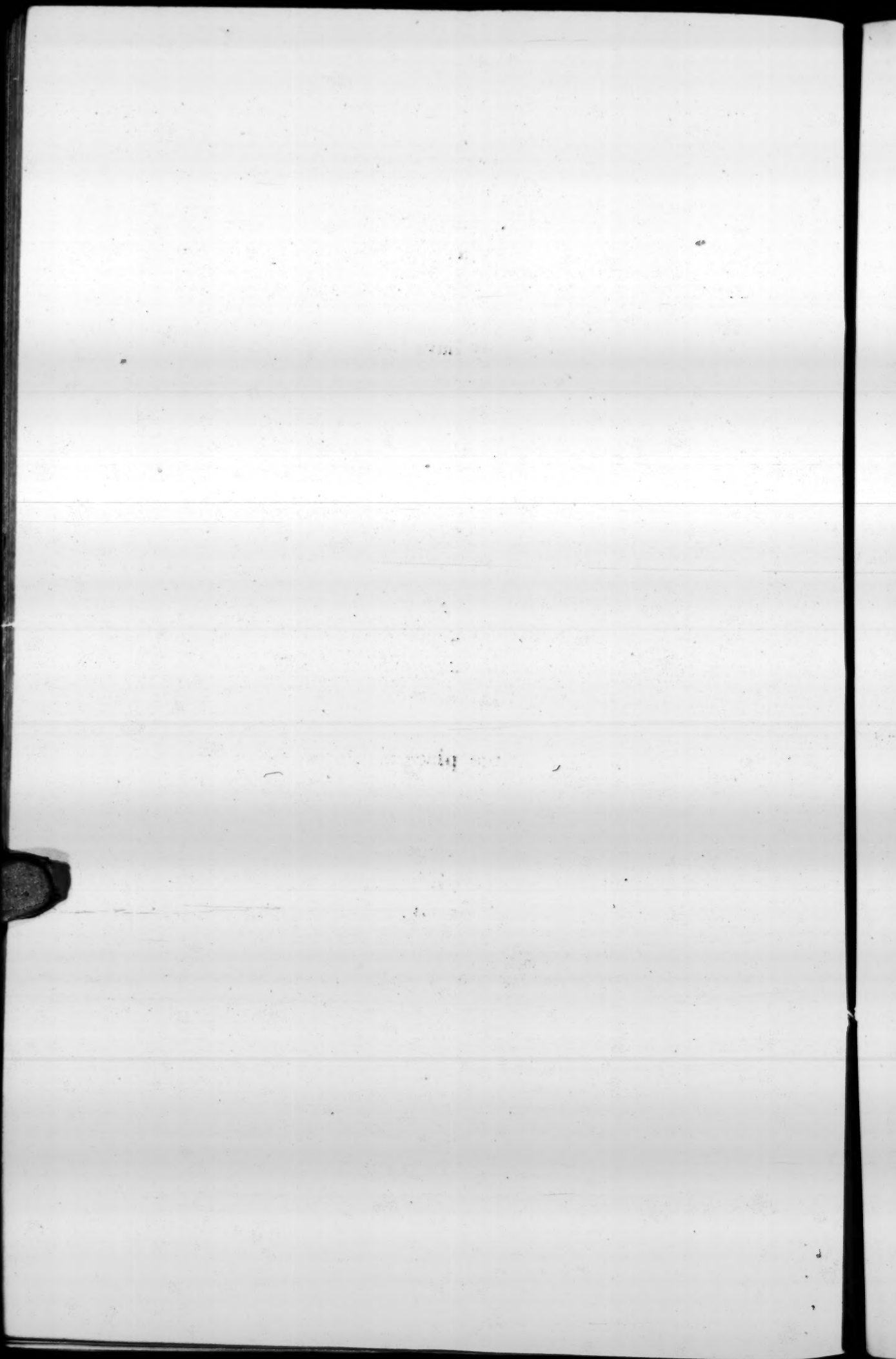
Altogether the outlook for 1913 is one of great promise bringing with it a challenge for the best efforts of which we are capable.

AUGUST IN THE SHAOWU MOUNTAINS.

(To avoid the long, trying and often dangerous river trip to the coast the Shaowu missionaries have found it expedient to sometimes spend their Summer on Ni-shi-tu mountain, Shaowu.



A DRAGON BOAT ON THE MIN.
(Annual June Regatta at Foochow.)



Miss Josephine Walker has written for us some of their experiences. The party this year was composed of her father Dr. J. E. Walker, Dr. and Mrs. Bliss and family, and Mr. and Mrs. Kellogg.)

The rest of the world may have been excited about the revolution in China, you may have even heard we were in grave danger. We hope not for nothing could seem further from the truth. The only things which disturbed our serenity were; a thief, some kind of plague which carried off our first lot of milk cows—all except one that mercifully escaped and kept the babies alive. You would have thought Magarite Kellogg's arrival might have caused some excitement, but she is such a happy bit of surprise, who sleeps in the midst of any kind of noise, eats, and cries only a wee bit if there isn't enough doing. Now with the thief promising restitution, Mrs. Kellogg well again, and a new lot of cows, we fear the summer will not be long enough to enjoy all our pleasures.

The cows occupy a large place in our interests. We eat cows, talk cows, study and practise on cows, for they are now personal property,—Dr. Bliss' eight and my four. Even so they don't do what one good home cow would do. Dr. Bliss went to a cow fair and came back with five cows for seventy four dollars. One he traded on his way home for a better one.

My cows came otherwise. The first one didn't come at all—not to stay. If she proved satisfactory after a weeks trial I was to have her for eighteen dollars. During that week the owners "heard things" and saw how well we cared for her. Then she wasn't for sale any more. Indirectly I was told they expected me to offer thirty, forty, fifty dollars for her. She was led home. Two days later while browsing on the hill side she fell and broke her neck or some part, and they sold her for six or seven dollars. Poor man, poor cow, and poor me. We all lost out on that deal.

The farmer himself was willing and took the money once, but his wife returned it, while other relatives tried to get the cow or her rent without the farmer's knowledge.

My next cow came from the city with a half starved calf and was sick when she reached the village one thousand feet below us. The next two days I made "professional calls" on her at morning and night. With our preacher as chief nurse, Dr. Bliss as consulting physician and with doses of tea, eggs, and calomel she still lives and adds her three bottles to the supply.

Cows with us are rated at from one to five bottle cows.—pint bottles at that! A five bottle cow is a rare find, for the bossie must have some and moreover, without bossie to start the milk, there isn't a drop for us. The starved calf is in clover now as he is performing this act for two cows. The other calf died. At first we had to dress him up in the other calf's skin and let the old cow lick it before she would give any milk, but now he trots from one to the other and every one seems happy. This is not all we might tell of our experiences with cows, but enough to give you an idea.

Moving in China is not considered fun, even less than at home, but moving to Ni-shi-tu this year was almost fun. To begin with we were coming to a place that makes you catch your breath it is so beautiful. Beautiful all the twenty five miles from Shaowu city here, excepting an inside view of a few villages. Then too it took only thirteen loads to get us here. Even these came up piece meal as I got them packed. Did any one ever hear of low, gentle voiced coolies in China? We all had them. Men would come from the mountains, get their load, sleep quietly on the back porch floor and be off the next morning without even waking the birds! Compare this with the howling din and wrangle over prices and weight you get at other places, and it's heaven. Moreover once up the mountain they gave me a whole day to

settle before coming for their pay, then it was "just whatever you reckon" if I asked what was due them. Not that they did not know perfectly. One reminded me I had paid him too much. Another man I paid one fourth of a cent too little. He sat down and studied a music book most intently while I finished with others. I wondered for not a note could he read, then he turned and in the mildest sing-song said "I think you still owe me four cash." I did. They all left happy, not even a whine for a tip. This spirit is such a change from what there used to be. We notice it when they call on us or we on them, like so many ladies and gentlemen. I no longer have to guard my tooth brush lest some woman pick it up and brush her hair with it as they did a few years ago. Callers now sit quietly and when taken about say "Just look, don't touch."

At church we have a Sabbath school where the children learn the golden text, so that they do not have to run around during service. The same may be said for the fathers and mothers who used to run after the children. Some day during the week we go out for visits in the nearer villages. My father goes with the preacher while I have usually gone with four of our scholars. Three of them live up here and we visit their friends and relatives. Some such hungry, hopeful listeners, others who have their own ideas and do not hesitate to say so. One Buddhist devotee said "so God controls the weather does he? Well, he did a poor job this last year. Look at the cold spell that came just as rice was in bloom, and we got only half a crop." Later she said, "Oh, yes I think you want to worship God. You want to worship both God and the idols. God, that's heaven isn't it? and the idols are half way to heaven. We need both." We are always happily received and such golden opportunities on every hand. We must seem to pass them by for lack of workers and lack of strength.

Every morning during the week Dr. Bliss has a clinic of thirty or forty who have come many a weary mile over the mountains. It is hard to believe that there are many places in China where the heathen community even has so fully adopted foreign medicine as here among these mountains. I have been surprised at going into various homes to hear such words as quinine, iodine, carbolic, bismuth, vaseline, etc. used as if household words, instead of the usual Chinese medicines.

Verily there is a revolution going on about us, but not the one which has attracted most attention in our daily papers. We too have known and read something about that revolution. Men do drop in and discuss the situation with us and surprise us with their knowledge of real national affairs.

MISSION NOTES

Mr. and Mrs. Kellogg have a little daughter Margaret born at Shaowu, July 10th.

Misses Irene and Clara Dornblaser are enjoying the rare pleasure of a visit from their parents. Dr. Dornblaser is pastor of the Lutheran Church at Springfield, Ohio.

Miss Garretson has been enjoying a visit this summer from her niece Dr. Minnie Stryker from Peking. Dr. Stryker was a member of our mission during her first term in China and her many friends in Foochow gave her a hearty welcome.

The mission feels sorely the great loss the work has suffered in the death of Mr. Siek Ding Bing who since his graduation from Foochow College has carried on so successfully the work in the Manchu Church in Foochow City. The church has just called Mr. Li Nu Tung to this important and growing work.

Several of our number are looking forward to furloughs during 1914. Dr. and Mrs. Kinnear and Maurice and Gerald leave early in the year and Miss Elizabeth S. Perkins has already left.

Miss Crane and Miss Wells who are opening up Y. W. C. A. work in Foochow have been invited to make their home in our Mission for the present. We welcome all such workers as heartily as if they were members of our own mission.

Mr. Hubbard has been appointed Treasurer of the mission in view of the early return of Dr. Kinnear on furlough. He and Mrs. Hubbard will reside at Ponasang.

It was voted at the Annual Mission Meeting that Miss Daisy Brown be authorized to open the Bible Women's Training School at the beginning of 1914. This school has been closed since Miss Woodhull laid down the work.

With the opening of the Fall work the mission welcomes back from furlough, Mr. and Mrs. George M. Newell and family and Miss Emily S. Hartwell. As new recruits we want to extend a cordial welcome to Mr. Clarence M. Neff and Dr. and Mrs. Cooper.

	Missionaries	
	Ordained Preachers	
	Unordained Preachers	
	Teachers	
	Bible Women	
	Total Native Workers	
	Organized Churches	
	Communicants	
	Added in 1912	
	Aver. Attendance	
	Sunday Schools	
	S. S. Members	
	Theological Students	
	College Students	
	Boarding Schools	
	" " Boys	
	" " Girls	
	Other Schools	
	Boy pupils	
	Girl pupils	
	Total Under Instruction	
	Gifts for Church Expenses	
	" " Education	
	" " Building & Repairs	
	" " Missionary Society	
	Total Native Contributions	
Foochow City and Pomasang	16 4 16 94 20 136 18 1094 210 1683 19 1174 8 39 2 203 66 13 809 322 1543 \$1795.76 \$5085.74	\$6881.50
Diong-loh.....	2 2 17 16 16 54 19 477 39 566 18 494 1 17 30 516 147 719 530.00 455.80	925.80
Iug-hok.....	6 1 12 19 10 42 12 248 45 372 5 201 2 2 2 62 36 8 118 216 178.00 621.90	\$84.85
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